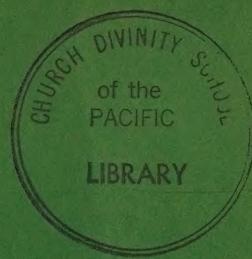
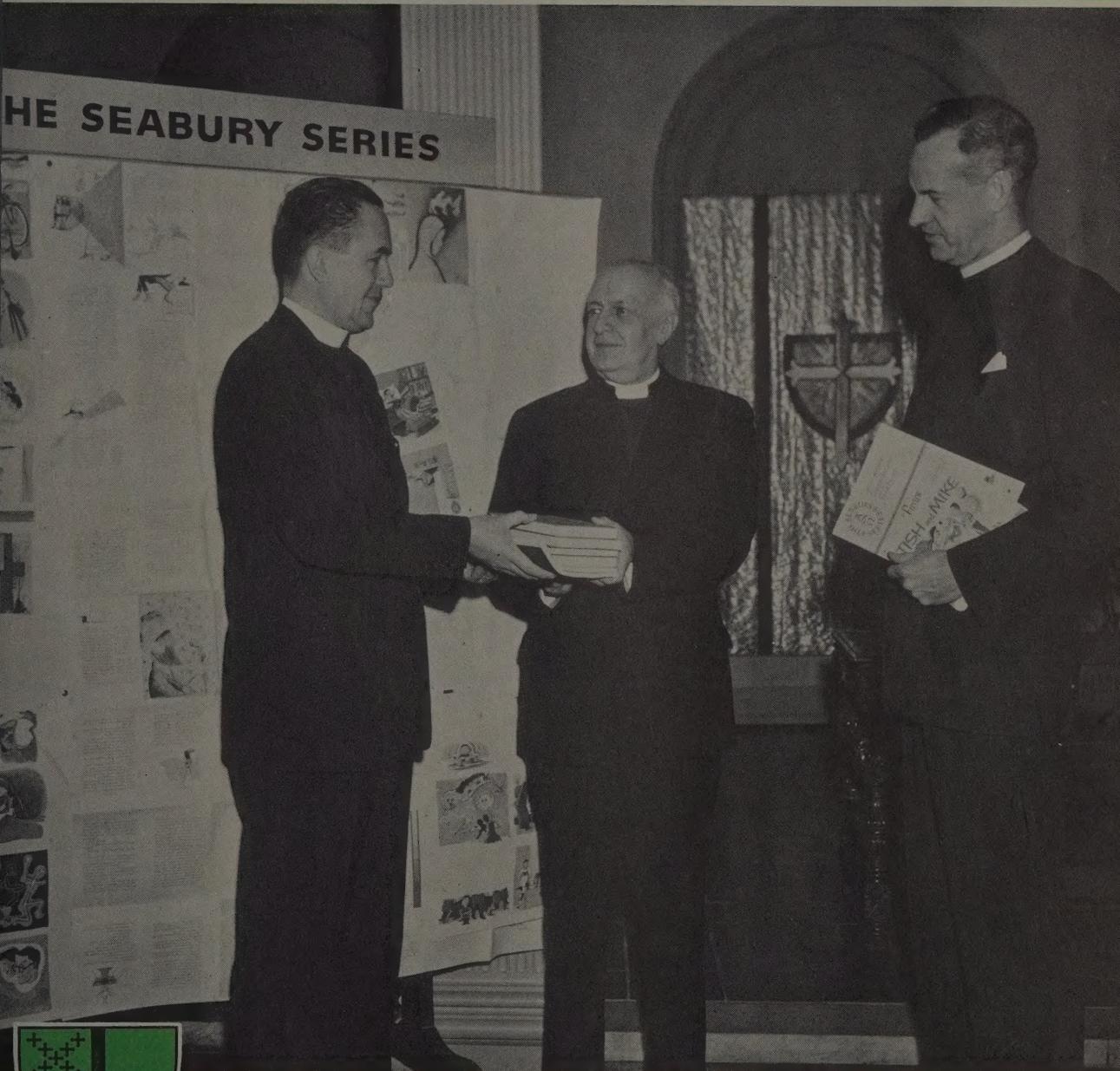


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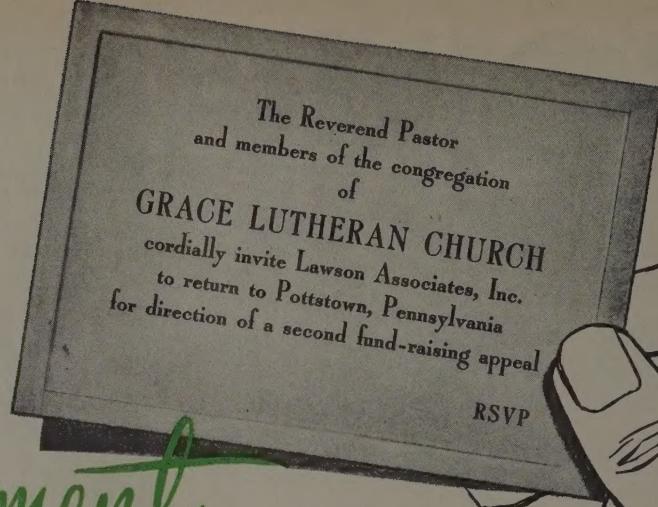


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O-R-5

# READ A BOOK



Reviewed by  
NASH K. BURGER

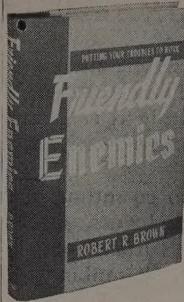
**A**N interesting new series designed to bridge the gap between the technical and popular religious books and to appeal to both the scholar and the general reader is The Christian Faith Series, of which Reinhold Niebuhr is consulting editor. Three volumes have already appeared, and others are coming along at frequent intervals. Mr. Niebuhr is contributing an introduction to each.

Alexander Miller, a lecturer in religion at Stanford University, has written the first. It is *The Renewal of Man: A Twentieth Century Essay on Justification by Faith* (New York, Doubleday, \$3). The doctrine of justification by faith, so widely emphasized by writers and teachers of the Reformation, is related by Mr. Miller to many areas of contemporary life, especially in the field of ethics, morality, and citizenship.

William J. Wolf, who teaches at the Episcopal Theological Seminary, has contributed *Man's Knowledge of God* (New York, Doubleday, \$3), a study of God's revelation of Himself in history and the meaning of this revelation to modern man. Mr. Wolf bases his discussion on a consideration of the Church, the Christian society, the community of faith. He shows how the common life in Christ is the unifying element that creates and sustains the Christian community in its historic and world-wide manifestations.

The Dean of New York, James A. Pike, has written the most recent volume in the series. It is *Doing the Truth* (New York, Doubleday, \$3). Subtitled A Summary of Christian Ethics, the book examines both the

continued on page 2



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## Read a Book.. continued

nature of right and wrong and man's ability to know and choose the right and do it. The writing is clear and forceful, the conclusions positive and well-reasoned.

Dean Pike is also co-author of a recent volume of dialogues, similar in form to last year's *Roadblocks to Faith*, written with Columbia University chaplain, John McG. Krumm. The new dialogues are titled *The Church, Politics, and Society* (New York, Morchouse-Gorham. \$2.75), and the co-author is John W. Pyle, recently of the General Theological Seminary and now canon pastor of New York Cathedral. Based on the belief that "God is interested in all that concerns the welfare of man, and the Church should be interested in no less," the book discusses the proper role of the Church and the individual Christian in everyday social, economic, and political situations. Readers of the dialogues will discover, as the radio audience and cathedral congregations who heard them originally discovered, that the dialogue form has a novelty that compels attention and gives an added impact to the discussion of these important topics.

An extremely interesting volume and one of considerably more current relevancy than its title would indicate is R. L. P. Milburn's *Early Christian Interpretations of History* (New York, Harper. \$3). The author, who is chaplain of Worcester College, Oxford, discusses the way in which writers of Biblical and apostolic times related historical events to religious beliefs. And he does this in relation to later historians as well. Any reader will approach all historical writing—and this morning's newspaper, also—with increased understanding and alertness after finishing this book.

In this month, May 19 is the traditional day for commemorating one of the greatest saints of the English

continued on page 4

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# FORTH

VOL. 120 NO. 5

MAY 1955

William E. Leidt

PUBLISHER-EDITOR

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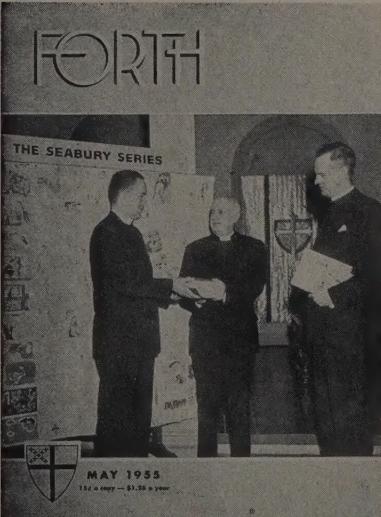
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**THE COVER.** The first courses in the eagerly awaited Seabury Series (see page 8) are presented to the Presiding Bishop by the Rev. David R. Hunter, Director of the Department of Christian Education. The Rev. C. William Sydnor, Jr., Executive Secretary of Curriculum Development Division, watches.

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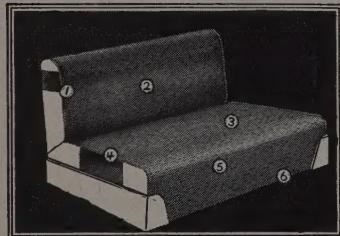
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## Read a Book . . . continued

Church, Dunstan, tenth-century Archbishop of Canterbury and eminent statesman, scholar, educator, musician. An excellent and well-researched life of this Anglo-Saxon saint has recently appeared: *Saint Dunstan of Canterbury* (New York, Norton, \$4) by Eleanor Shipley Duckett. This is an account by a first-rate writer and recognized authority that reveals not only the stature and character of a great Churchman but the strength and achievement of the English Church in a difficult time. It will take its place with the author's highly esteemed earlier books: *Anglo-Saxon Saints and Scholars* and *Alcuin, Friend of Charlemagne*.

The present reviewer was enthusiastic last year about the first volume of a study of Bible ideas and personalities by Ryllis Goslin Lynip. Now the second and concluding volume has appeared, *Great Ideas of the Bible: Vol. II* (New York, Harper, \$2.75), and the quality of this work can be even better appreciated. The two volumes form a unified work that is excellent for the teacher and the general reader, from teenager to adult.

### Some Other New Books

*Revelations through Science* by Roger Pilkington (New York, Macmillan, \$2.50)

*The Doctrine of the Church in Anglican Theology 1547-1603* by H. F. Woodhouse (New York, Macmillan, \$4.25)

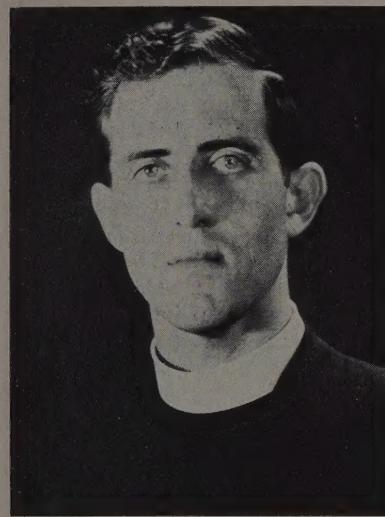
*Guide to Community Action, A Sourcebook for Citizen Volunteers*, by Mark S. Matthews (New York, Harper's, \$4)

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"I BELIEVE the Church has a particular obligation to its work in extra-territorial areas of the United States, especially toward the people in the Virgin Islands, who have been Anglicans for hundreds of years," the Rev. Sidney Lanier said in discussing his reasons for wanting to be a missionary to the Virgin Islands.

Since last fall he has been priest-in-charge of St. John's, Christiansted, on the Island of St. Croix. Though he was born in New York City, he was reared in Florida and to a Floridian he said the Caribbean area seems like his own "front yard."

During World War II he served as a second lieutenant with the Army in Japan and Korea. His education includes a B.A. from Rollins College, Winter Park, Fla., a B.D. from the Episcopal Theological School, Cambridge, Mass., and study in Mexico and Paris.

Before going to the Virgin Islands, he was curate of St. Peter's, St. Petersburg, Fla.

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## Your Church in the News



U. S. Army Photo

RETREAT HOUSE for members of the Armed Forces, military dependents, and United States Government employees of all Churches was recently opened in Oiso, Japan. Fifty miles south of Tokyo, it is first hotel resort in Far East ever taken over by the Army solely for religious use.

• A NEW stamp, recently issued by Liberia, commemorating United Nations technical assistance to Liberia, has its design based on a photograph of the Douglas Muir Memorial Press at St. John's School, Robertsport. Grouped around the press are Jacob W. Wilson, master printer and lay reader; Armah, a former mission worker; and J. Seymour Flinn, former lay missionary at the Episcopal High School and now vicar of St. David's Church, Brandywine Hundred, Del.

• ON May 8 the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, will preside at the inauguration of the Province of Central Africa at St. Mary's and All Saints' Cathedral, Livingstone, Northern Rhodesia. The new province is made up of four dioceses, formerly in the Prov-

ince of South Africa and the Province of East Africa.

The Archbishop arrived in Cape-town, South Africa, on April 7, accompanied by Mrs. Fisher, and toured the South African Dioceses and Northern Rhodesia and Nyasaland before journeying to Livingstone. After the inauguration ceremonies he will fly to Uganda for the consecration of four African priests as assistant bishops. The Archbishop's tour also will take him into Mau Mau country deep into the jungles of the Kikuyu Reserve to visit Fort Hall, fifty miles from Nairobi, Kenya.

• THE statistics published in *The Episcopal Church Annual* for 1955 show that church membership is steadily increasing. The number of baptized persons reported in 1954 was 2,907,321, an increase of 4.17 per cent over the previous year.

The number of clergy is the largest on record, 7,367, an increase of 134. Lay readers have increased in greater proportion and now outnumber ordained clergy by 1,259.

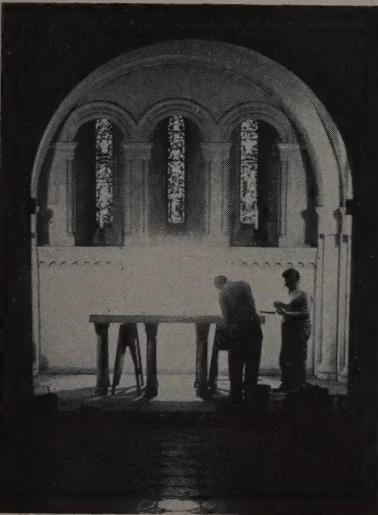
The total number of communicants is also the largest on record, 1,816,611, an increase of 2.19 per cent. The Province of the Pacific again leads the Provinces with the highest percentage of increase, 5.85



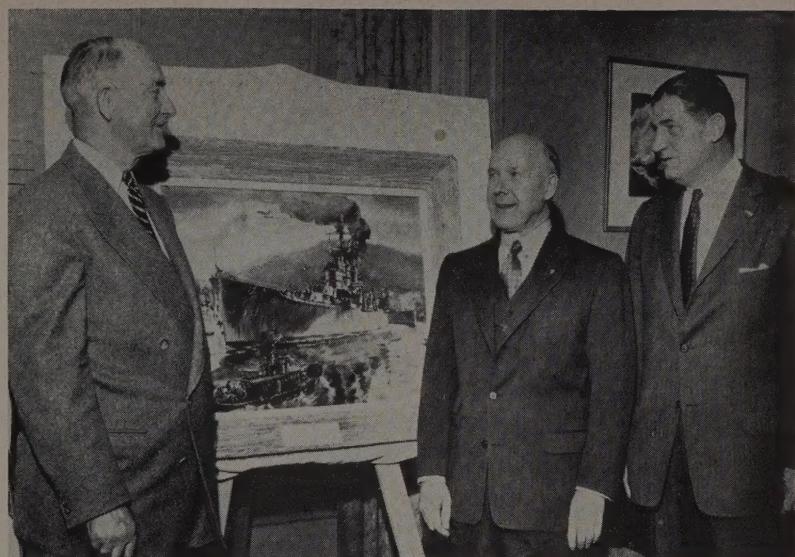
DAUGHTERS of servicemen on Okinawa attend dedication of new church school and Girl Scout building, led by Capt. Thomas S. Clarkson, Army chaplain. For more about Okinawa, see page 16.

per cent, closely followed by the Province of Sewanee. Maine, Louisiana, Olympia, and Oregon lead the dioceses and missionary districts in percentage gain. Last year the list was headed by Nebraska, Atlanta, and Honolulu.

The *Annual* reports an encouraging increase in the number of church school pupils. Enrollment in church schools now totals 678,935, an increase of more than sixty thousand or 9.86 per cent. Although the number of church school teachers is



**FREE-STANDING** altar completed at Trinity College chapel, Hartford, Conn., is memorial to Margaret Budd, alumni wife and mother



IN Los Angeles to receive Bishop's Award of Merit from the Rt. Rev. Francis E. Bloy, Secretary of the Navy Charles S. Thomas accepts water color of Navy cruisers, given him by Army and Navy group of the city's Jonathan Club. Left to right: the artist, Commander Arthur Beaumont, a fellow parishioner of Mr. Thomas; Secretary Thomas; and William H. Sigmund, commandant of club's military group and provincial chairman, Presiding Bishop's Committee on Laymen's Work.

growing, the increase has not kept pace with the pupils. The ratio of pupils to teachers is now 8.9 to one, compared with 8.6 to one in 1953.

Total receipts for all purposes have increased by 21.39 per cent to an all-time high of \$125,532,521.65.

Additional figures compiled by *The Yearbook of American Churches*, published by the National

Council of Churches, indicate that never before has such a large percentage of the nation's population been enrolled in churches. Six out of every ten persons are on church rolls, Anglican, Orthodox, Protestant, Roman Catholic, Jewish, and others. In 1850 less than twenty per cent of the population held church membership. Today more than three times this percentage are members, totalling 94,842,845 in 1953. An approximate breakdown lists 55,000,000 members of Protestant Churches, 31,000,000 Roman Catholic, and 5,000,000 Jewish.

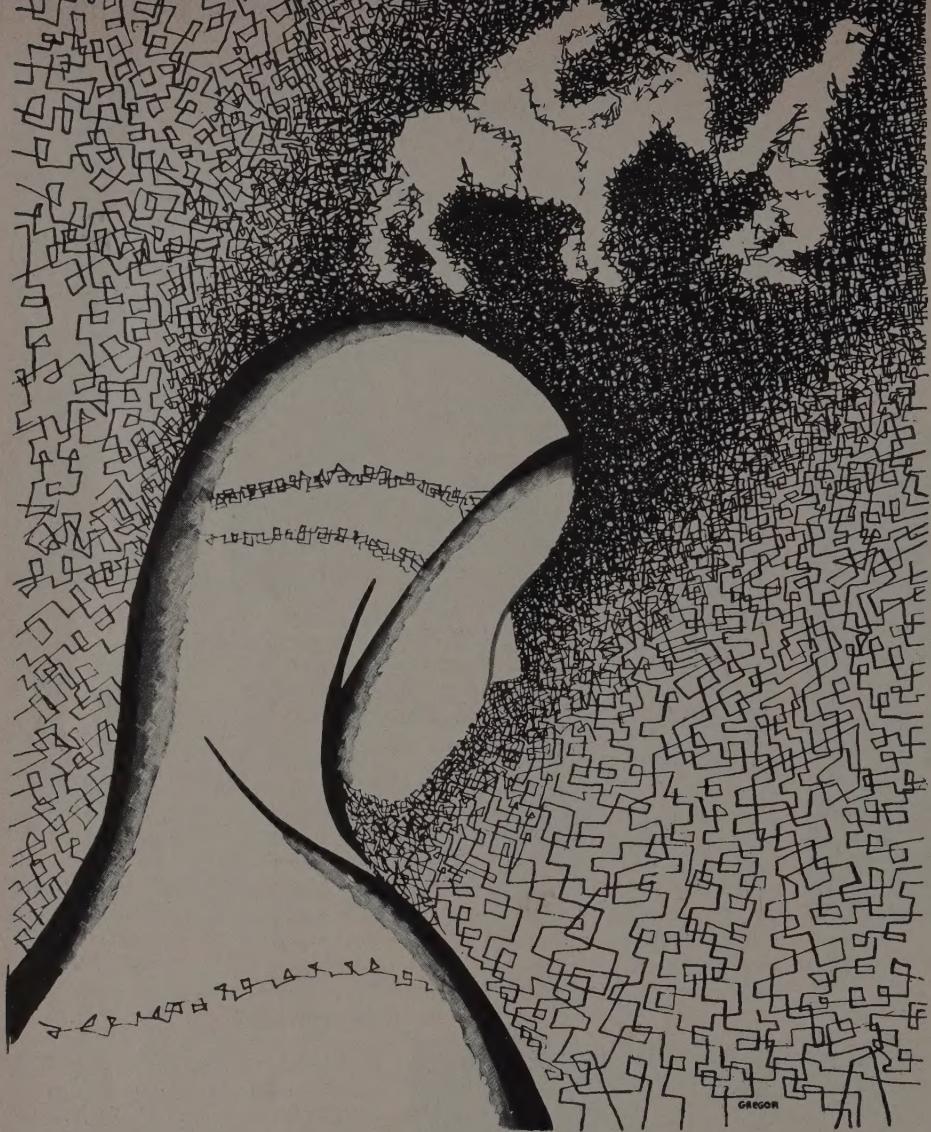
• THE rectory of St. Timothy's Mission, Tanacross, Alaska, burned to the ground recently, but the missionary living there, the Rev. Robert B. Greene, was unhurt. He is now making his quarters in a part of the old church which has been replaced.

Tanacross is an Indian village (FORTH, September, 1954, page 22) in the interior of Alaska, approximately two hundred miles southeast of Fairbanks. Until the Alaska Highway was built, it was one of the most remote villages in the Territory.

Fire is a special hazard to all mission buildings in interior Alaska because of the extreme cold and inadequate fire-fighting equipment.



**BOYS' CLUB** of St. Augustine's Chapel, New York City (FORTH, April, page 10), greets Mrs. Eleanor Roosevelt, who opened bazaar, climax of jamboree to aid chapel's summer camp fund.



Seabury Series draws upon the teacher's own faith, the pupil's daily experiences, the total life of the parish, and the written record of God's Mighty Acts, so that the program may serve the real purpose and nature of the Christian religion: that man from birth to death may know and feel the saving power of God through Jesus Christ. Picture above is from grade four pupil's reader.

## The Long Is Ready

THE new curriculum makes its debut this month. Nine pieces of pupils', teachers' and parents' materials in the Church's new educational program are now ready. They are the first fruits of nearly a decade of study, planning, and experimentation by an expanded Department of Christian Education. The first courses to be completed in the Seabury Series, as the new curriculum is called, are grades one, four, seven, a course for parents, and two vacation church school courses.

All the courses in the Seabury Series are designed to achieve the new goal of Christian education: the Church's outreach to children, young people, and adults *now*, precisely where they are living *now*, that they may know the power of

# awaited Seabury Series or Church School Use

God now. The new curriculum is the church-wide program whereby this objective of Christian education begins to become apparent in each aspect of life in every church. The courses are the tools for this process.

Each of the new courses is made up of two major parts: a pupil's reader and a teacher's manual. They are so designed that parents and children may study together at home using the graded readers, and, in the case of older children, the Bible and the five books in the Church's Teaching series. These resources, along with the Book of Common Prayer and the Hymnal, have been used as source materials for all the courses.

The courses in the Seabury Series may be used most effectively in churches where these four conditions exist:

A fellowship of all people within the church aware of the life-changing impact of the Gospel.

Regular family worship together in church every Sunday.

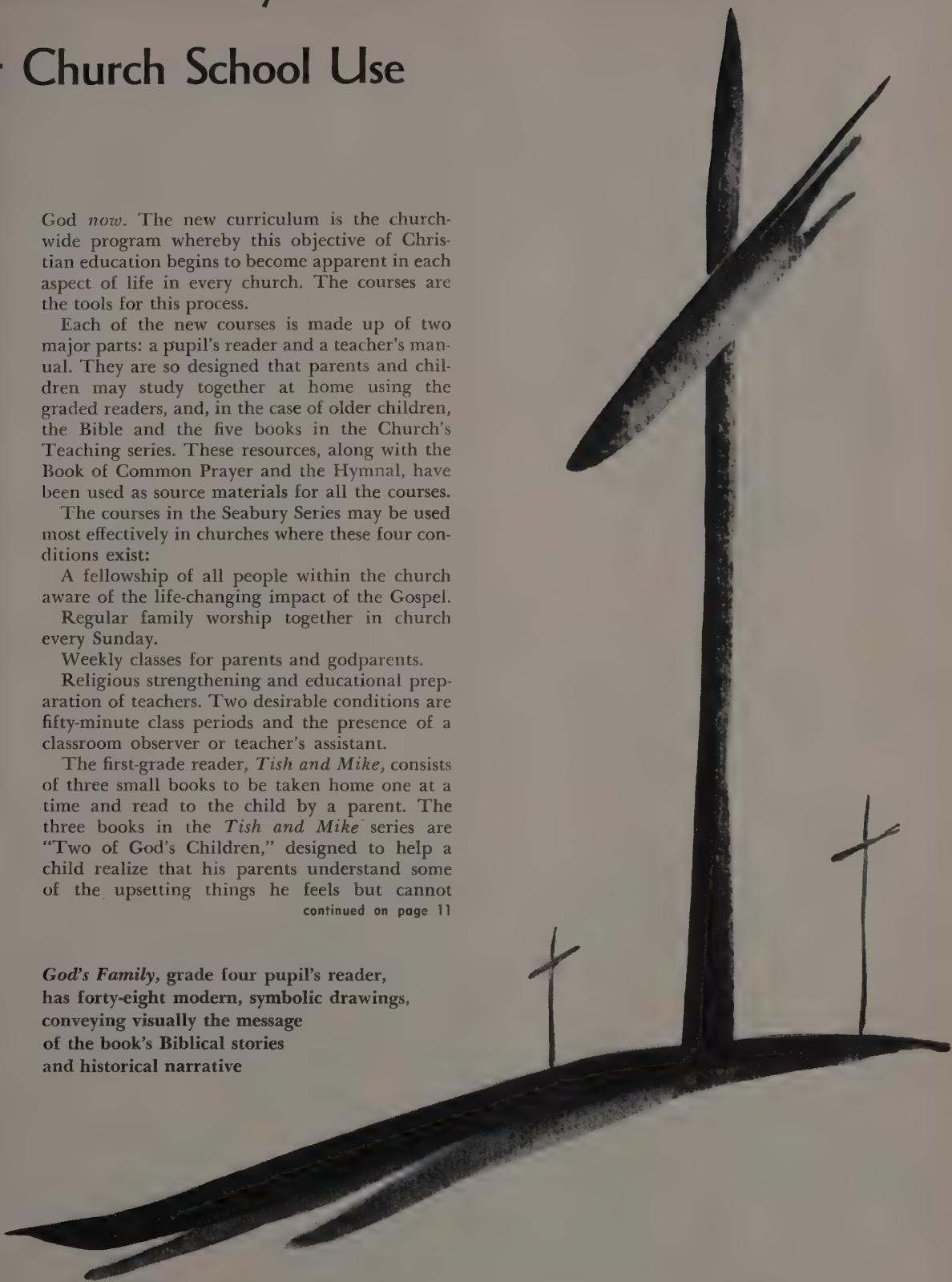
Weekly classes for parents and godparents.

Religious strengthening and educational preparation of teachers. Two desirable conditions are fifty-minute class periods and the presence of a classroom observer or teacher's assistant.

The first-grade reader, *Tish and Mike*, consists of three small books to be taken home one at a time and read to the child by a parent. The three books in the *Tish and Mike* series are "Two of God's Children," designed to help a child realize that his parents understand some of the upsetting things he feels but cannot

continued on page 11

*God's Family*, grade four pupil's reader, has forty-eight modern, symbolic drawings, conveying visually the message of the book's Biblical stories and historical narrative



# FAMILIES IN THE CHURCH



*More than Words*, pupil's resource book, grade seven, contains articles on one hundred words commonly used in church worship, in talking of the faith, in praying, and in living the Christian life.

At right is illustration of "acceptance."

## Contemporary Illustration [

Manual (left) for parents and godparents of church school children provides tools for parents' classes. In class, parents examine Christian implication for family life, learn how home, Church, and church school interact in Christian education. Black and white pictures are by Mrs. Jane Toan, veteran children's book illustrator.



Three readers for grade one, with color illustrations by Churchman artist Randolph Chitwood, featuring adventures of *Tish and Mike* (left), are to be read to children by their parents, at home

# ishes Seabury Series Courses

continued from page 9

talk about; "Christmas is Special," thought-provoking stories about Christmas in which a child may see himself; and "Discoveries," the theme of which is "trust in a faithful God and His orderly world."

The fourth-grade reader, *God's Family*, is divided into two parts, The Adventures of Jeremy Brown and God's Mighty Acts. Fourth-grade pupils may read by themselves the adventures of Jeremy, who accidentally falls through a television screen and finds himself with the early Christians in Rome. God's Mighty Acts, however, should be read aloud by parents. It offers the Bible story, for the most part in Biblical language, and presents God as the chief actor in a mighty drama.

The seventh-grade reader, *More Than Words*, is a kind of dictionary of one hundred words from the vocabulary of the Church which will frequently come up in class discussion.

Each of the teacher's manuals, *The Church is My Home, Too* (grade one), *Right or Wrong?* (grade four), and *Why Should I?* (grade seven), is a guide toward understanding the pupils, realizing the objectives of the courses, and conducting classroom sessions. The manual for parents and godparents, *Families in the Church*, is for use at weekly classes so that through a growing understanding of their faith parents may be able better to lead their children.

*God's Children Now* is the title of the vacation church school series which includes two pupil's readers, primary and junior, and a teacher's manual. As in the case of the other courses in the Seabury Series, the objective of these courses is to develop in the child a sense of "belongingness." All the books in the series are attractively illustrated; some in full color, others in two colors, and some in black and white.

The publication of subsequent courses in the Seabury Series is so planned that once a class begins to use these official materials, it will find Seabury courses available for each succeeding year's study.



Illustrations for grade four teacher's manual, *Right or Wrong?* (above), and for pupil's reader, *God's Family* (below), are by

Mrs. Gregor Thompson Goethals,  
artist and Churchwoman.

Manual gives teacher insight  
into nine-year-old child.

Teaching methods  
including excerpts  
from actual classes,  
classroom materials,  
and background resources,  
for teachers' own use  
are also in manual.



# Church in Caribbean Welcomes Vice President and Mrs. Nixon

ON a recent good will tour of Central America and the Caribbean, Vice President and Mrs. Richard M. Nixon saw some of the Church's work in the Missionary Districts of Haiti and of the Panama Canal Zone.

In Port-au-Prince, Haiti, the Vice President and his wife greeted children from the Grace Merritt Stewart School for Girls and St. Vincent's School for Handicapped Children, who were watching their parade to the National Palace. They also visited Holy Trinity Cathedral as guests of the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti.

In Panama, Mrs. Nixon saw the Leper Colony in Palo Seco, Canal Zone, and was welcomed by the Rt. Rev. Reginald Heber Gooden, Missionary Bishop of the Panama Canal Zone. At the Vice President's invitation, Bishop Gooden took part in the inauguration of the new United States Information Service building in Panama City.



RIBBON is cut by the Vice President, opening new United States Information Service building in Panama City, Panama. Onlookers include the Rt. Rev. R. Heber Gooden, Missionary Bishop of Panama Canal Zone (center), and Mrs. Nixon.



IN Port-au-Prince, Haiti, Vice President Nixon stopped parade from airport to greet pupils from church schools. Here, he autographs cast of a girl from St. Vincent's School for the Handicapped.

Charles Georges



ON visit to Holy Trinity Cathedral, Vice President is welcomed by the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti, and Mauclair Zephirin, Minister of Foreign Affairs



Kapaa is the site of All Saints' Church, the first mission on Kauai

ing bountiful fruit for the harvest of our Lord.

Since the economy depends on sugar and pineapple, church work here differs from that in the Islands' cities, but like other island congregations, Kauai's scattered ones are racially varied: Chinese, Japanese, Filipinos, Hawaiians, and Caucasians.

Work with young people is stressed throughout Kauai, and many are confirmed each year. The island's communicant strength does not reflect this, however, since Kauai completely lacks institutions of higher learning, and many young people leave it to continue their education. Only a comparative few return to become active in their parishes. Many, however, have been so well prepared that they enter into active church membership in their new homes.

After 1902, when jurisdiction over the Hawaiian Church passed from

continued on page 29

## Garden Island's Five Church Centers Serve Racially Varied Congregations

By the Rev. C. FLETCHER HOWE

**K**AUAI, which translated means "land of all delights," is geologically the oldest of the Hawaiian Islands. Its area is 555 square miles, and from a high point of five thousand feet in its center, long narrow valleys run down to its northern and southern coasts. In the west are crooked canyons, more than two thousand feet deep. Cane, pineapple, and grazing land fill its eastern third.

Kauai is known as the Garden Island and its five centers of church work (each on or near the coast) may be thought of as gardens, yield-



WORK with young people is stressed by Church on Kauai. Although many leave the island to continue their education, they become Churchmen active in other congregations on other islands.

• This is the third article by MR. HOWE, a former missionary to China and Hawaii, in FORTH's series on the work of the Church in the Hawaiian Islands, where General Convention meets in September.

# YE SHALL

Young Churchmen will meet at Carleton College, Northfield, Minn., this August to take an active role in a Christian Church convention.

By E.



MORE than five hundred Young Churchmen will worship, study, and live together in the chapel (left) and the dormitories of Carleton College.



PRESIDING BISHOP, the Rt. Rev. Henry Knox Sherrill, will address convention, August 28.



CONVENTION chaplain will be the Rt. Rev. Richard S. Watson, the Missionary Bishop of Utah.



ONE of major addresses will be given by the Rt. Rev. Stephen F. Bayne, Bishop of Olympia.



WARDEN of College of Preachers, Washington, the Rev. T. O. Wedel, will speak to youth.

# EIVE POWER

## Carleton College, Northfield, the young Christian's d an indifferent world

better

T

AKE five hundred and forty thinking, growing young people; challenge them with new ideas; confront them with eminent religious leaders; and, most important of all, give them the opportunity to live and work together; stir well, wait, and pray. This is the recipe for the National Convention of Episcopal Young Churchmen which will meet, August 24-31, at Carleton College, Northfield, Minn. Every diocese and

missionary district of the Episcopal Church will be represented at the convention which will seek to discover how youth can do more to help fulfill the needs of the Church, and how the Church can better meet the needs of young people.

The convention will be divided into three houses: the House of High School Students, the House of College Students, and the House of Young Laymen. The three houses will meet together during the course of the convention, except when it is necessary to divide, because of special interests or problems peculiar to one of the houses. It is hoped that out of this, the first meeting of the House of Young Laymen, will come some response to the great need of this group, better integration with the life of the Church on national and local levels.

The agenda will include worship, Bible study, plenary sessions, recreation, sermons by a leading theologian, and a number of special discussion and study groups. At some time delegates will have an opportunity to meet with leaders in each field of the Church's activity. There also will be opportunities to discuss personal religious questions and problems encountered by local and diocesan youth organizations. By far the largest part of the discussion will be centered around the Bible and different aspects of the main theme.

Power to Witness is the main theme of the convention. *Ye shall receive power . . . and ye shall be witnesses.* Witness is one of the most powerful commands of the Gospel. It involves every aspect of the Christian faith, commitment, and hope. And it has a place in every facet of the Christian life. By studying the great acts of witness recorded in the Bible, the convention will seek to find the essential nature of the witness God has commanded us to make in every age. From this base they will try to discover the kind of witness youth must make in the face of today's often frightening and usually indifferent world.

Six commissions, or study groups, each of ninety young people, will consider the application of the Gospel in 1955: Power to Witness In Vocation; In Love and Marriage; In the Church in a Revolutionary World; In a Responsible Society; In Freedom under Authority; and In the Parish Church. Some of the study groups will be broken into smaller buzz groups when age and vocational interests suggest different approaches to a topic. The commission on In Freedom under Authority suggests such a division. The young adults will consider the question as it relates to life in their communities. The college group will discuss such questions as academic freedom, and other problems generally encountered on the campus. The high school group will discuss the problem of living in obedience to their parents while struggling simultaneously for psychological, intellectual, and financial independence.

Discussions and reports on the Ecumenical Movement also will find a place at the convention. Delegates are being invited from all the Churches affiliated with the high school and college inter-church youth movements. Final ratification of the constitution of the United Christian Youth Council will be voted on. It is by such steps as these that the youth of several Churches can co-operate in developing programs, social action projects, and grow into a closer understanding of each other.

In its plenary sessions the convention will deal with the great variety of practical problems which face any large organization or movement.

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■ MR. LEDBETTER, a member of the Young Churchmen's Convention Planning Committee, is a student at Oberlin College, Oberlin, Ohio.



FOUR members of the Young Churchmen's Convention planning committee at work: (left to right) Bruce Young, Peabody, Mass.; chairman of the House of High School Students; the author; Frances Cooper, Mount Holyoke College; and Fleta Acey, the House of Young Laymen



BISHOP YASHIRO presents Bible to ordinand, the Rev. Luke Kimoto, assisted by the Rev. William B. Heffner, one of the Mission's founders, the Rev. Stephen E. Kim, and the Rev. Francis Shirai. Three priests of American Church, three Japanese priests, and Episcopalian Army chaplain are on Okinawa.



NEWLY ordained priest administers (Forth, December, 1954, page 20) Japanese priest of their own. Mr. Kimoto



BISHOP visits General and Mrs. David Ogden, parents of lay reader in Washington (Forth, October, 1954, page 18)



YOUNG Okinawa layman, an active member of All Saints', Shimabukuro, stands in front of house he built for aged couple in congregation

SENT  
Rev. a

# Japan's Presiding Bishop Visits Okinawa Mission

A FEW months ago the Rt. Rev. Michael H. Yashiro, Presiding Bishop of the Japan *Sei Ko Kwai*, made a ten-day visitation to Okinawa, addressing hundreds of persons, confirming, and participating in the ordination of the Rev. Luke Kimoto, the first ordination ever held on the Island. Mr. Kimoto is one of three Japanese clergymen sent to Okinawa by the *Sei Ko Kwai*. Their ministry to the Island and Bishop Yashiro's visit at the invitation of the Rt. Rev. Harry S. Kennedy, Missionary Bishop of Honolulu, are indicative of the renewed missionary interest of the Japanese Church which was so severely handicapped as a result of World War II.

Before the war, the Japan *Sei Ko Kwai* was responsible for church work on Okinawa, but postwar conditions made it practical to transfer Okinawa to the jurisdiction of the Missionary District of Honolulu. In 1951 two American priests were sent to Okinawa. They had no church, they had no congregation, but soon their work took root and grew, spreading throughout the Island.

Halfway between Japan and Formosa, Okinawa holds a strategic position in the East China Sea. For seventy years before World War II, Okinawa was considered part of the Japanese homeland. Today it is under United States administration for an indefinite period. Someday it may be returned to Japan. The people of Okinawa are still in the process of recovery from brutal wartime devastation, and their country has been transformed from a battleground to an important military installation. As they rebuild their cities and try to rebuild their lives, they wait. . . . There is little upon which they may depend—except the Church.



to lepers of Airaku-en. In sending Mr. Kimoto (Forth, promise of many years that one day the lepers would have St. Luke's, Sumuide, which ministers to non-lepers.



Saints', Shimabukuro: the Toyama. Behind is Naha.



STUDENTS and principal of a junior high school on Izena Island, three hours by boat from the Okinawa mainland, bid farewell to Bishop Yashiro, who was escorted to boat by former mayor of Izena (right)



# Quietly God's Own Gift Of New Life Comes

By Anne Hunter

**T**HIS story is not a dramatic one. It is a witness to God's using even very simple and seemingly unexciting incidents and persons to accomplish His purpose. And that He can and does use and work through very ordinary, unspectacular people with "jack-of-all-trades-and-master-of-none" abilities!

You see, I just grew up in the Church. There was never any to-do over churchgoing in our family. With seven children, there was always someone headed churchward on Sundays, and, somehow, I was usually along.

My first real facing of God came early in life when I suddenly realized that one only tells God what is strictly true. *So I calmly left out of my prayers anything I'd like to touch up a bit!* Shortly after when I was able to read well enough, an older sister taught me the mysteries of following Morning Prayer. One morning I was stunned to realize the meaning in the General Thanksgiving of "giving up ourselves to thy service." For many Sundays thereafter I did not pray to be "unfeignedly thankful." Instead I kept a troubled silence.

Even a child's logic told me that there was something wrong about

asking God for things if I was not planning to be thankful. Believing I could not get along without Him, I gave up and decided I'd have to be willing to serve Him; but surely not for a long time, as the only thing I could think of was missionaries in far-off and lonely places! Fearfully I joined in the Thanksgiving again, and soon forgot the whole matter for years.

There also were people through whom God drew me to this vocation. Persons whose very beings spoke for the Church which they served. Because of who and what one church school teacher was, when she spoke to us of the Holy Communion, I realized that there were depths and treasures there that I would be discovering all my life. She knew about what she was talking.

I shall never forget one parish priest and only marvel more now that I realize what had already been done by four o'clock Easter afternoon!, whose face at the children's service was truly beaming. I have never seen any one so radiantly joyful. I knew it was because it was Easter and because we, the children, were there. Once more I realized that there was more about Easter than I yet knew.

The years between this and college were filled with swimming, reading, music, and dreams of becoming a life-saving surgeon, but finally settling upon becoming a second Katherine Cornell. So off to college

and a whirl of glee club, stage, and student government.

There was at Tallahassee, Fla., a very fine and lovely student center, Ruge Hall. But for two years I never troubled it with my presence except at the mid-week Communion. And this only because a friend whom I admired tremendously asked me every Tuesday night if I wanted to be wakened to go to Ruge the next morning. I was ashamed to say "No," so I always said "Yes!" *No one will ever convince me that God doesn't use every motive He can get His hands on!*

Early in my junior year two great things happened. I learned that the stage could do very well without me. And another friend and Ruge Hall girl came to me and said, "Anne, you spend a lot of time serving your school. It's time you did something for Ruge Hall, too." There was obviously nothing to be said, and I duly became study chairman on our student vestry.

Here a whole new picture of life gradually came into focus. Through my necessary study I began to realize that the Christian faith had something to say, something pretty ultimate, and something that I either had to discredit or accept for myself, along with its demands.

In looking back, I now see that I was actually taken into the midst of a Christian community, not a perfect one, but certainly an alive one. Here we found a solid, happy, com-



ANNE HUNTER unravels University of Missouri Canterbury Club finances with Mark Henderson, who hopes to enter the ministry.

horting support while at the same time we were constantly "egged on" to ask ever deeper and more crucial questions of ourselves, our faith, our Church.

It is hard to say what went into this community. It was mostly people: our college worker, full of encouraging patience, a sense of familyness and an astonishing, easily provoked laugh; an alumnae secretary who got some of us to study the Bible with her; our college worker who challenged the premises of our student government; we students who by our shared confusions kept our study and our worship ever sharp and alive; and our bishop who was

often among us, knew most of us, and gave deep approval and direction to our life out of a real respect for women and their place in the life of the Church.

Here I came to know that life is about Something, as a prelude to learning later that it is about Someone. Here I was caught and fed by the life that was in and among people who were found by God and were seeking Him. And it was fun and delightful—the wildest, screwiest, impromptu parties; or the unexpected, soul-searching bull sessions over grilled cheese sandwiches or over nothing at all!

Almost without deciding, I began

in my prayers to ask God to show me what His will for me was. *Since my theatrical plans were gone, well, what were His?* The crazy thing about it is that I think I knew the answer from the beginning. *The General Thanksgiving began eating at me again.* But it took a full year of praying to know the answer. Actually, I finally gave in and said, "All right." If I'd known then that He keeps on "growing" you forever even after you say yes, I might not have been quite so frightened.

So it has been and continues to be. Simply, quietly, through life in many

*continued on page 26*



CLASS sessions at Sunday breakfast cover wide religious range. Anne Hunter (center) lists some student-requested topics for discussion.



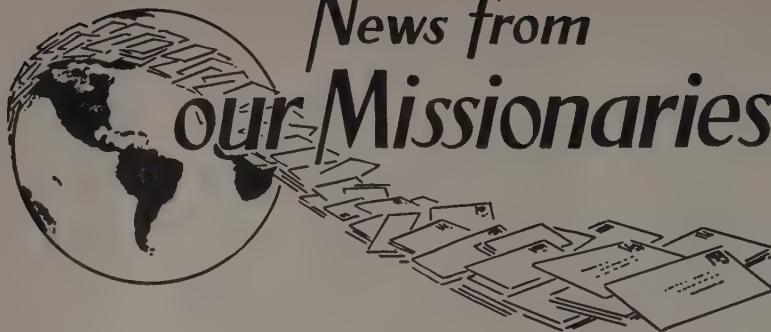
MEMBERS of the student altar guild offer their services to God at the close of each work session. Their prayers are led by Anne Hunter.



VISIT to Stephens Junior College includes dropping in at the dorms, where Anne Hunter (second from left) admires dress made by student



NEVER underestimate the power of a kitchen! Anne Hunter serves Canterbury Club a balanced diet, which includes food, fun, theology.



# News from our Missionaries

## Service Wives Keep in Touch with UTO

THE Armed Forces Service Committee of the United Thank Offering was organized in order that Episcopal service wives might have a closer contact with the work of their Church, and a worldwide fellowship through the Church.

Service wives too often have the experience of becoming deeply interested in some parish project and then they and their families are suddenly transferred to the far parts of the earth. The Armed Forces Service Committee goes with them wherever they go and continues their interest and participation in the various projects of the United Thank Offering, as it helps to strengthen the whole work of the Church.

Organized in 1935, the service committee has grown from a group of twenty Navy women in Norfolk, Va., to include women in Army, Navy, Air Force, Coast Guard, and Marine communities in all parts of the world.

The work of the committee is directed by a general chairman and promoted by subchairmen in many service communities in the United States and abroad. If a woman is forced to move from the section covered by one group, she is transferred to the group at her new home. If she is stationed in a community having no branch of the service committee, she may become the nucleus of a new group or, if this is impossible, have her contact directly with the general chairman. She will in this way be kept in touch with the work of the committee, and re-

ceive up-to-date information about the United Thank Offering and the general work of the Church.

Though the service committee is working with temporary members of parishes and missions, it is organized to co-operate with parish, diocesan, and provincial organizations of the Woman's Auxiliary.

The service committee presented its first United Thank Offering at the Triennial Meeting of 1937. This

is the fine UTO record it has made:	
1937	\$ 532.00
1940	1,882.16
1943	3,399.24
1946	5,275.00
1949	4,018.89
1952	6,458.23

Already the amount on hand for this triennium is close to the total for 1952.

## Clergy Train in Philippines

ST. ANDREW'S Theological Seminary, Manila, is preparing young men for a ministry in the Philippines which can qualify to be "recognized and function anywhere under the proper authority in other parts of the world," the Very Rev. Wayland S. Mandell, dean, reports in a recent issue of *Pan-Anglican*.

"The curriculum as it now stands provides a five-year course with high school graduation as a prerequisite. The first year and a half of the curriculum provides background courses covering roughly what corresponds to two years at an American college or university. The remaining three and a half years cover the usual solid course of theological study in the United States.



UNITED THANK OFFERING is presented to the Rev. Calvin H. Elliott, Jr., Chief of Chaplains, U. S. Navy, by Mrs. Iola Able and Mrs. F. J. Wedel at the Marine Corps Base, Quantico, Va.

HERE'S a deep blue sky above Manhattan, soap bubble clouds in the sky and warm sunshine has tempted the robins to take up residence in Central Park. All of which means that in a few short weeks the annual migration of tourists will send Americans swarming over every highway in our nation. Each year the number seems to increase, and as it does it opens new opportunities for our Church to make an impact. You agree with me, I'm sure, that vacationists ought to worship every Sunday in church no matter where they are. Many tourists feel the same way. In fact, many people really look forward to visiting churches other than their own as they travel about the country. Now what can we do to help them? Several things.



First of all, stand across the street or roadway from your church and take a look at the grounds and the church exterior. Is it attractive and inviting? Unkempt grounds and a neglected exterior give the impression that the people of such a church do not take their religion very seriously. If your grounds are uninviting, spruce up. Visitors are attracted to trim, neat churches. A well-cut lawn, carefully trimmed hedge, colorful flower gardens; these are among the best welcome signs you can use. The Lord deserves having his house well kept, anyway!

How about your signboard? Is it legible? Does it give complete and accurate information? Think this is a silly question? It's based on experience. Last summer my wife and I travelled in a popular vacation area. Arriving in one medium sized town on a Saturday night, we set about locating the Episcopal church. A tiny, hard-to-read signboard told us the name of the church and the name of the rector; nothing more. We telephoned the rectory, found that the rector was on vacation, and (this you'll find hard to believe) the person who answered the rectory phone was very vague about when

MR. REINHARDT is Director of the National Council's Promotion Department.

# The Episcopal Church Welcomes You Wherever You Are

By John W. Reinhardt

services were being held the next day. After making a valiant attempt, we consulted the roadmap, started on our way early enough the next morning to permit us to make a town several miles away where we knew there was an Episcopal church with an 11 a.m. service.

If you have a signboard with movable letters, how about moving the letters? Allow the signboard to say something for you: a word of welcome for visitors, a verse of scripture, your sermon topic for the coming Sunday; but something that will give evidence of the fact that your church is alive and vital.



## Roadsigns Point the Way

On the matter of church identification, consider the use of the Episcopal church roadsides. These attractive signs prominently display the seal of the Church in full color, a band at the bottom provides ample space for the name of your church. Introduced approximately two years ago, these signs are dotting our highways in greater numbers each week. Every one which goes into use helps the rest of the Church throughout the country. It says to the motorist "Here's another Episcopal church." Placed at one or more well travelled locations, these signs work for you twenty-four hours a day.

## Roadmaps Locate Churches

Many dioceses publish each year a roadmap with the location of all Episcopal churches spotted for quick and easy reference. Dioceses where these maps are used report excellent

response. This is a rapidly growing idea, so it may not be new to you. If people are driving through your diocese in great numbers, however, it is an idea you would do well to explore. Local service stations, chambers of commerce, tourist offices, auto clubs, hotels—are but a few outlets for these maps. If your diocese does not produce such a map, suggest it to your diocesan promotion chairman. It's an idea that is working for many of our churches. It may work for you.

## Call on Hotel Men

If you are near a hotel area, how about spending some time calling personally on hotel managers and proprietors? Get to know them as people and let them know you as more than a name. Hotel people frequently are asked by guests for information about churches. They will take an interest in the Church which has taken an interest in them. On your visits take along a supply of bulletin board signs. The National Council's Department of Promotion is distributing heavy paper signs of this type intended for use on



bulletin boards of hotels, YMCA's, tourist information centers, chamber of commerce offices, and any other public notice centers. The design is a replica of the large roadside sign. This makes possible quick identification. Space at the bottom, on a blue band, permits you to imprint

continued on page 28

# Positive Self-evaluation Helps

## Parish Grow in Service

The Parish: the power house in your community is an

accurate description of St. John's Church, Columbia, S.C.

This story is another in Forth's current series about

parishes which have found and serve their communities.

**W**HAT do you like most about your church?" "What do you dislike most about it?" "What would you most like to see at it?" In Columbia, S. C., members of St. John's Church are meeting in small groups to dis-

cuss these questions. Their discussions aren't casual "bull sessions," given to pipe dreams and wishful thinking. Although the atmosphere is friendly and informal, the discussions are part of a deliberate plan of parish self-evaluation, inaugurated and carried out by the church's wide-awake Christian social relations committee.

This committee has been an active arm of the parish program for many years. It has initiated and promoted a survey of community needs; conducted, during World War II, a much-needed day nursery; sponsored forums on race and labor relations. It started a retired men's fellowship, now three years old, and the only group of its kind in the city. It helped promote a series of mental health discussions, including the showing of mental health films which has since been taken over as a project of St. John's Guild of the Christ Child. It has worked closely with Alcoholics Anonymous and supported a counseling service, conducted by the rector, the Rev. J. Kenneth Morris. This emphasizes pre-marriage and marriage counseling.

Some years ago, the committee in-



GIRLS of Junior Young People's Service League sew with their counselor, Mrs. E. P. Guerard

vestigated the lack of special provision for detaining juvenile delinquents in the city jail. As a result, delinquents were separated from other prisoners and, eventually, separate cells were built for them.

If St. John's CSR committee were inclined to rest, it would have plenty of laurels on which to rest. But St. John's, like many city churches, has been changing. In recent years, it has grown more rapidly than any other parish in the Diocese of Upper South Carolina, and has become the third largest in the diocese. Growth has brought the problem of keeping alive the church's heritage of Christian fellowship and warmth toward newcomers. In this and in other ways, the committee felt that it must grow in service to its growing parish.

Last spring, the committee's ten members began to explore anew its place in the life of the parish. They began by discussing the meaning and aims of Christian social relations and reached certain conclusions. They felt that one big aim of Christian social relations was individual behavior based on Christian values. They felt the committee could best serve this aim by centering its activities within its parish.

As the first step in their program, the committee decided to study the parish through its parishioners' eyes, to discover how the parish was most effectively serving them, in what areas it was failing them, and what new services it might render.



ST. JOHN'S Church, Columbia, S. C., where there is a dynamic program of self-evaluation



DISCUSSION groups like this one led by St. John's rector, the Rev. J. Kenneth Morris, are means of alerting each parishioner to awareness that Christian social relations begins with individual



MENTAL health literature, displayed in church vestibule, draws many interested parishioners

The committee decided to conduct a study through a series of meetings, ten to fifteen different people attending each, so that, eventually, the entire parish would have attended a meeting. Each committee member was to be responsible for finding one meeting, with at least one other member assisting. Each leader was asked to select three or four potential participants, invite them to the meeting, and ask them to invite three or four other people. The technique used for the meetings was based on one developed for public schools by the Institute of Administrative Research of Teachers' College, Columbia University. Participants sit around a table, each placing a name-card in front of him. The leader begins a short get-acquainted period by giving the highlights of his life, usually focusing his account around his church activities. Each person is given a similar chance to introduce himself to the group.

Next, the leader explains the purpose of the meeting. The real program begins when each one is given three cards, each of a different color. On cards of one color, each person is asked to write "What I like most about St. John's." On the second, "What I dislike most about St. John's." And on the third, "What I would like most to see at St. John's." They are asked to be as clear, simple, and specific as possible, and to state exactly what they feel. The

writing period lasts about thirty minutes.

The cards, which are not signed or identified in any way, are then collected. Answers to the first question are read aloud by the leader, with a pause after each comment for free discussion. After covering the first question, the leader summarizes the conclusions and goes on to the next group of cards. Throughout the meeting, an assistant makes notes on points that have not been made on the cards but have come up in discussion.

At meeting's end, the leader asks for opinions of the meeting, suggestions for its improvement, and whether meetings should be continued throughout the parish. Each participant is given several folders on Christian social relations published by the National Council.

The entire meeting lasts about an hour and a half. As soon as possible after it, the leader turns over the cards and notes on the meeting to the chairman of the CSR committee for use in preparing the committee's report on the whole program.

Thus far, St. John's CSR committee has held about six meetings, with a total attendance of 76: 67 women and 9 men. The failure to reach more men has led the men of the committee to begin a special effort to reach them.

Too few meetings have been held to allow a comprehensive report on the program, but response by those

attending the meetings has been enthusiastic. They have welcomed a chance to express both good and bad opinions in a friendly atmosphere and to hear the opinions of others. They feel that they have been given a chance to become better acquainted with more of their fellow parishioners, a chance to know their parish and to find where their talents are most needed.

Some of the comments on the answer cards have been amusing as well as instructive. One woman expressed her irritation by writing "Money! Money! Money!" Another wrote that a bathroom and shorter sermons would make St. John's completely satisfactory. And another, in answer to the question, "What I would most like to see at St. John's" wrote "My husband!"

Although the program's success cannot be evaluated yet, benefits already are apparent. The committee feels that each meeting has been an end in itself, a positive step in keeping the church's friendly and neighborly atmosphere. Partly as a result of the meetings, a junior young people's service league and a junior altar guild have become active in the parish. And, the parishioners of St. John's are beginning to feel that Christian social relations is not an empty phrase or something handled by a committee. They are beginning to realize that it is the responsible concern of each member of the parish.

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## Judge Pfaff is Laymen's Work Chairman

THE Hon. Roger Alton Pfaff, Presiding Judge of the Traffic Safety Court in Los Angeles, opens each court session with a twenty-minute talk in which he sets forth two simple safety rules: slow down and practice driving courtesy.

Largely through his efforts, Los Angeles, which in 1946 had the most traffic fatalities among America's fourteen largest cities, had, by 1949, cut its death rate in half and had risen to first place in traffic safety among cities of its size.

Judge Pfaff believes the purpose of traffic courts is not to wreak vengeance on individuals or to extract fines but to change the attitude of traffic offenders. This he does, and almost always successfully. He admonishes each defendant kindly and hears anyone who wishes to plead

his innocence. He asks all who appear in court to promise not to come again, and chances are 50 to 1 that they keep their promises.

When Judge Pfaff (pronounce Foff) is not presiding over traffic court, he devotes much of his time to the Church. A communicant of St. Stephen's Church, Los Angeles, he is a member of the diocesan standing committee and is diocesan chairman for laymen's work. In speaking of laymen's work recently, he said: "The creation of the Presiding Bishop's Committee on Laymen's Work represented one of the greatest forward steps in furthering dynamic Christian stewardship on the part of Episcopal laymen. The consistent progress of this organization is attested by the effective work being done for the Church. Our Presiding Bishop has provided his personal support. It is up to the laymen of our Church to insure its success."

Judge Pfaff works hard to insure its success. In the past six years he has been active at diocesan conventions, and prior to becoming chairman of laymen's work he was president of the men's club of St. James' Church, South Pasadena, Calif., where he also was a vestryman and senior warden. A former Methodist, Judge Pfaff became interested in the Episcopal Church when he married Mary Elizabeth Goodspeed at St. James' in 1942. He was confirmed there in 1948. The Pfaffs maintained their membership at St. James' until last year when they moved to Hollywood. Now their two children, Roger, Jr., eleven, and Cecelia, nine, are active in St. Stephen's church school, and Roger is an acolyte. All the Pfaffs regularly attend the family service together.

A native of Iowa, Judge Pfaff was born in Sigourney in 1907, one of seven children. He received his B.S. at the University of Oregon, and for two years was principal of an Iowa grade school. He was a foreign correspondent in the Orient from 1931-

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The Hon. Roger Alton Pfaff

, during which time he attended the Institute of Pacific Relations in Shanghai and the London Economic Conference. He entered the law school of the University of California in 1933 and received his LL.B. three years later. The following year he became a partner in Goodspeed, McGuire, Harris, and Pfaff, where he practiced civil law until his election to the State legislature in 1940.

After Pearl Harbor he entered the Army as a reserve officer with the rank of first lieutenant. From 1943-5 he was with the Office of Strategic Services in Africa, Europe, and the China, Burma, India theater, and finally in charge of the counter espionage branch of OSS in Washington. He was honorably discharged with the rank of lieutenant colonel. He resumed private practice in Los Angeles, but in 1947 Governor Earl Warren appointed him a judge of municipal court. He was re-elected without opposition to a six-year term in 1949.

Motorists throughout the country have come to know Judge Pfaff as the jurist who presides in the documentary film, *A Day in Court*. This film, produced by International Harvester Co., is shown by local safety groups, clubs, schools, churches, and business and civic organizations.

Though traffic safety is Judge Pfaff's prime concern, he is also president of the Cancer Prevention Society of Los Angeles and for the past six years was chairman of the Mac-

Arthur monument committee. He was chairman of the banquet at which the monument was presented to Gen. Douglas MacArthur on his seventy-fifth birthday this past January. Even in this enterprise, Judge Pfaff had his Church uppermost in mind, for he was instrumental in having General MacArthur address the annual convention of the diocese while he was in Los Angeles.

• FENTON B. SANDS (FORTH, May, 1954, page 8) has returned to Cuttinton College, Suakoko, Liberia, where he heads the agricultural program. He recently received his Doctor of Philosophy degree in promology from Cornell University. . . . A new post-graduate student from Liberia is MELVIN J. MASON, a teacher at St. John's School, Robertsport, who is now working towards a master's degree at Yale University. . . . Two Liberia missionaries recently returned to the United States, the Rev. PAUL M. WASHINGTON and the Rev. PACKARD L. OKIE, who were both on the faculty of Cuttinton College.

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### For Whitsunday

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen

Edited by the Rev. JOHN W. SUTER, D.D.

### God's Gift of New Life

continued from page 19

communities of Christians, have I continued to find God's own gift of new life; and also, somehow, at the same time have been a part of others' continuing discovery of Him, His purpose, love, forgiveness, and new life. And there has been no difference before or after I've worked for the Church. In summer camps, at St. Margaret's House in Berkeley, Calif. (FORTH, November, 1954, page

20), in college work at Gainesville, Fla., in Christian education in the Diocese of Florida, and now again in college work at Columbia, Mo., I'm merely a part of a family of Christians, growing ever larger.

And yet I know the awful privilege of offering all my time directly to the life of the community of which this college parish is a part. So here I am after all, by nothing except the sheer miracle of God's loving action, being a missionary but neither far-off nor lonely! Doing such simple things as calling on people, praying with the altar guild after a work session, teaching on Sunday mornings, listening, laughing, drinking interminable cups of tea with students.

What are the joys and satisfactions? Sharing the knowledge of the challenge that the Church has to the university with all the student workers here, and discovering with them how we can begin to speak to the campus is almost an overwhelming thing.

And to be such a part of a community that even in strange, unexpected times, you can witness the Holy Spirit's action within the lives of those for whom you have come to care a great deal, and can rejoice with them over their new glimpses into God's love for them and their responsibility as Christian students, faculty, or families today . . . this is satisfying joy.



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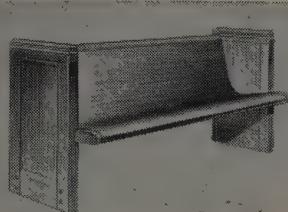
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## Ye Shall Receive Power

continued from page 15

One of its primary concerns will be the specific relation of the three houses in regard to organization and program on local, diocesan, and national levels.

Recreation, a vital part of any Christian life, will be frequent and will be led by professional recreational directors. Aids in leading local groups in recreation will come from the fun-fests.

Each day will begin and end with worship, Holy Communion in the morning and Compline or Evening Prayer at night. The convention will close with a final service of dedication at which delegates will offer the activities of the week to God and themselves to His service in the hope that they may take what they have learned and experienced back to their parishes, their homes, their fraternities, and their jobs.

The hope of those who planned the convention is that the young people will leave with a new sense of dedication and courage even while facing the cold facts of today.

When talking to students on campus, one detects a wistful despair in the feeling that with the world ablaze our small contribution can be no more than the shooting of an eyedropper of water at a great wall of flame. But when we come together and feel the force of the Holy Spirit we suddenly realize that we are not alone, that there are others who seek to quench the vicious fire that rages throughout the world. It is then that we realize that behind each man, and behind mankind, there is a vast reservoir of strength, a boundless love which overcomes the anger, the hate, and the lust of this violently twisting, often confounding world. This is the real meaning of the convention.

The Rev. John H. F. Stewart, M.D., recently appointed as priest-physician to St. Timothy's Hospital, Robertsport, Cape Mount, Liberia, was incorrectly described in the January issue of FORTH (page 28) as a member of the American College of Surgeons. Dr. Stewart has not yet completed the requirements for such membership.



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## The Church Welcomes You

continued from page 21

your church's name, the rector's name, hours of service, and any other pertinent information. This can be in neat, legible, hand lettering, done by someone in the parish at no cost to the church. You'll find most hotel men and chamber of commerce people glad to post them for you.

### Mail Invitations to Guests

Having made friends with the hotel people, here's another idea worth trying. A post card is now available which carries across the top the seal of the Church and the line The Episcopal Church Welcomes You. It is patterned after the roadsigns and the bulletin board signs, again for ready identification. Ask the nearby hotels for a list of anticipated registrations each week. In resort areas the arriving guests usually check in on Saturday and their names generally are known from advance reservations.



You can have printed or mimeographed a supply of "welcome" cards giving full information about your church and its services. Each week someone in your church, guided by the guest lists, can address the cards and mail them on Thursday. In this



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way, a personally addressed card either will be in the mail when the guest registers or delivered later the same day. Some will land right in the wastebasket, some will be received by Jewish people or Roman Catholics, but some will be delivered to prospects for worshipping in your church. The very least that can result is the Church making an impact to prove its interest in people. This idea will not work all the time. Some hotels will not supply the lists. But some will, particularly the modest size hotel with family management, the type where the guests know the management by name and return year after year. There is a surprising number of summer hotels of this type.

### Advertise in Tour Books

Many communities issue tour books, or small magazines, during the tourist season. Here is an opportunity not to be overlooked. Be sure your services are listed accurately. These listings often are free. Then, too, you may well consider advertising in such media. The local chamber of commerce can supply information on the existence of such media in your community.

These suggestions are only "thought starters." No doubt you'll come up with new and different ways of your own for reaching Americans on the move. I'm sure you believe with me that the Church owes it to its people to encourage them to worship regularly even on vacation. Let us not make it difficult by keeping our identity, location, and hours of service a secret. As a matter of fact, people on vacation often are inclined to do something adventurous, something new! If you make it easy and attractive to attend your church, someone may come for the first time. What could be more of an adventure for them than finding Christ, in your church!

THE REV. GEORGE M. ALEXANDER, rector of Trinity Church, Columbia, S.C., will become dean of the Theological School of the University of the South, Sewanee, Tenn., in September, 1956. He is Fourth Province Representative on the National Council and is a member of the Division of College Work.

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## Church Centers on Kauai

continued from page 13

English to American hands, the Rt. Rev. Henry B. Restarick, first American Bishop, regularly sent clergy from Honolulu to minister on Kauai. The first mission was All Saints', Kapaa, on the eastern coast. Today, it is the headquarters of the island's archdeacon, the Ven. Norman R. Alter. Here, there is a church of Hawaiian architecture, a parish hall, and a building entirely for church school use. Here, the work is well developed, reaching from Kapaa in all directions.

On the northern coast, some twenty miles from Kapaa, is the plantation town of Kilauea and Christ Memorial Mission. At the mission is a chapel, in memory of Robert Paine Shapard of Griffin, Ga. It is a token of the esteem in which a past Archdeacon of Kauai, the Ven. Henry A. Willey, was held by his parishioners at St. George's Church in Griffin. Archdeacon Willey came to Kauai in 1924, and served the island for twenty-five years. It was largely through his efforts that several churches on Kauai were built.

The memorial chapel is of native lava rock. Its windows, designed and executed by one studio, portray the major events in the life of Christ, and all were not expected to be placed during one lifetime. But the generosity of the mission's friends and members made this possible by 1944, five years after the chapel's completion.

In the mission's early days, its congregation met in an old deserted meeting house. This served until 1926, when the building was condemned. It stood on property owned by the Kilauea Sugar Company and in 1930 the manager gave the mission a deed for this land. A small stone church was then built.

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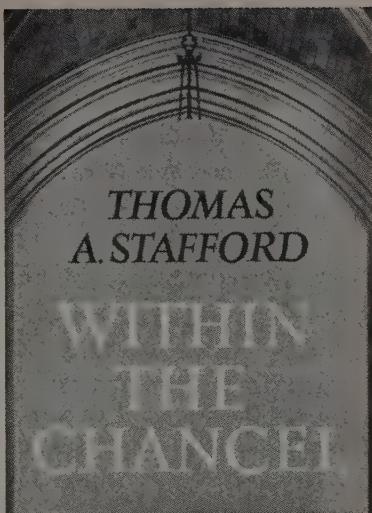
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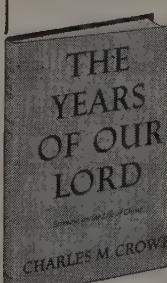
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## Church Centers on Kauai

continued from page 29

The mission's present vicar is the Rev. Samuel N. McCain, Jr. On Mondays, he rises very early, so that he can be at the sugar mill in time to talk to the men before they start work there or in the cane fields. Thus he reaches part of his congregation which he would otherwise miss in his laterday calls.

Farther along the northern coast is the Church's third center on Kauai, St. Thomas' Mission, Hanalei. Here, a developing congregation and flourishing church school are served by Kilauea's vicar. Here, too, is the Hanalei Episcopal Conference Center, which began in 1947 with the purchase of land and the acquisition of a quonset hut. During the following few years, surplus barracks buildings were adapted for the center. Much of the work was done by men from various Kauai missions, and the Lihue Plantation made a liberal donation toward the expense of the project. Today, the center conducts a vigorous, island-wide program.

The fourth church center is St. John's Mission, Eleele, on Kauai's southern coast. Its parish house was originally the community hall of the McBryde Plantation, and its congregation is largely young people of Japanese ancestry. St. John's, like most of the other centers, serves one or more unorganized missions on the plantations.

Before the community hall became available, the Eleele congregation worshipped in a private home. In 1930, the Rt. Rev. S. Harrington Littell, third American Bishop, received a deed from the McBryde Plantation, covering the hall, its land, and an adjoining lot for a church.

English members of the Church Army had come to the Islands in 1886, serving very successfully among the plantation workers, and in 1933 Bishop Littell stationed a captain at Eleele. The plantation manager provided the captain with furnished living quarters, helped with his stipend, supplied him with a horse until a car could be found, and allowed him to use a hall in the Filipino camp, some distance from Eleele.

continued on page 31

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### Church Centers on Kauai

continued from page 30

As the mission grew a church was built, and in 1940 the first service was held in the present building. It was led by a priest who had arrived shortly before, the Rev. J. T. Baker.

During World War II, service chaplains helped greatly at St. John's, as they did in many island missions. One souvenir of the war years is the church's AJA window, a memorial to Japanese-American service men from the church and community. Its theme is St. George and the Dragon; the saint's face is that of a Japanese-American. Under the window are the words of Malachi: *Have we not all one Father?* The fund for the window was started by a mainland soldier, and much of its cost was met by gifts from mainland service men who worshipped here.

On Kauai, as on the other islands, older people of Japanese ancestry cling to their ancestral traditions and religion. Associated with St. John's is an unorganized mission for such people. A Honolulu priest of Japanese ancestry comes once a

continued on page 32

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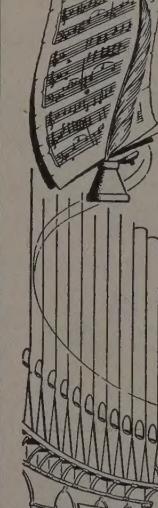
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## Church Centers on Kauai

continued from page 31

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Farther west along the coast is Waimea, whose Union Church building was important in the early days of the American Church on Kauai. In 1916, Bishop Restarick learned that the independent Waimea Union Church sought a pastor. He agreed to supply one to lead a Sunday morning service according to that Church's usage and to give its members pastoral care. He was allowed to use Prayer Book services for baptism and Holy Communion and was free to open missions elsewhere in the name of the Episcopal Church. Under the Rev. Marcus E. Carver, a former Methodist minister, what the bishop termed "a noble experiment in Christian union" was very successful, and much missionary work also was done.

The last church center on Kauai is St. Paul's Mission, in the plantation town of Kekaha. In the nineteen twenties, the people met in an abandoned Hawaiian meeting house; their altar was improvised from a packing case. In 1931, the Army took over the building for barracks, and it was not until 1946 that a church was consecrated, thanks to the interest of Bishop Kennedy and the efforts of church members.

St. Paul's is being served by the Rev. Kenneth T. Cosbey, vicar of St. John's, Eelele. There is an attractive vicarage and the Bishop and Archdeacon Alter feel that the work at Kekaha merits a full-time priest.

On Kauai, the Garden Island, and on the other Hawaiian Islands, the Church is fruitful, thanks to its fine priests and faithful people. But too many island communities are churchless, too many Islanders unchurched. Those who live and work in the Missionary District of Honolulu are haunted by the words of our Lord: *The harvest truly is plenteous, but the laborers are few.*

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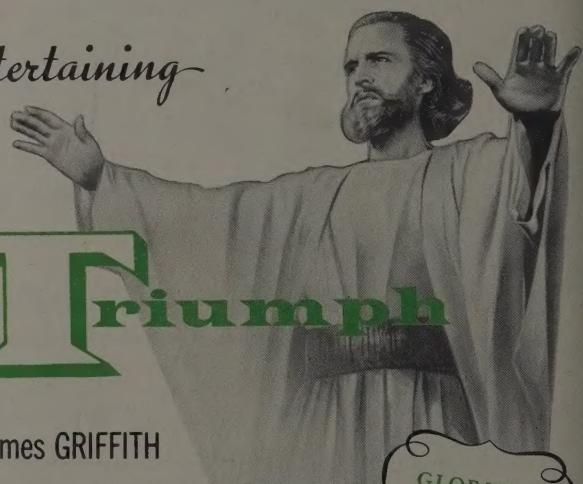
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